15.

A SERMON PREACHED IN *EXON*,

Before the Deputy-Lieutenants, Captaines and other Militarie Officers and Souldiers of the County of *DEVON*,

By JOHN BOND

Minister of the Word of God in the Citie of *Exon*.

LONDON:
Printed by *T. B.* for *F. Eglesfeild*, and are to be sold at the *Marigold* in *Pauls* Church-yard. 1643.

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PROV. 25. 5.

Take away (or remove) the wicked from before the King, and his throne ſhall be eſtabliſhed in righteouſneſſe.

IT is not my purpoſe now to move affection, ſo much as to informe and convince the judgments and conſciences of men, concerning the two ſides that are now an end in this Land. I have obſerved it to be one of the maine engines which the Devill makes uſe of againſt the right ſide ſince the late troubles began, to ſeduce whole Pariſhes by ſeverall rotten Prieſts, and that concerning the Lawfulneſſe or unlawfulneſſe, of the one ſide or the other that are in Armes. What is more common then thoſe ſtumbling blocks that you meet with in in every high way (as I may ſay) that ſay this ſide fights againſt the King, they take up Armes againſt

the Lords anointed, and therefore they ſhall receive to themſelves damnation. The maine piece I intend at this time, is to caſhiere all ſuch ſtumbling blocks: Yet in the beginning I make this ſerious proteſtation, that I ſhal do every thing, that I am now to deliver, from the very bottome of my conſcience, & ſhal deliver no more, then I deſire to anſwer for at the great and terrible day of the Lord Chriſt. And becauſe I will not reſt there alone (brethren) doe but trace me in the Scriptures I ſhall quote ro you, (becauſe thoſe of unſtable minds *wreſt Scriptures to their owne perdition*, and the deſtructiou of others) view my reaſons, read over the Scriptures, and be you the judges.

Take away the wicked from before the King, and his Throne ſhall be eſtabliſhed in righteouſneſſe.

My time is ſcanted, and my preparations I feare are too tedious, I ſhall contract them as much as I may.

This Book is a Book of Proverbs, and a proverb is a ſhort, ſmooth, pithy ſentence, in which the Author ſummes up a large matter in a few wotds, as men uſe to change Silver for Gold, that it may be the mote eaſily carried.

The whole booke of Proverbs, I cannot better compare it to any thing upon the ſudden, then to that Mannathat fed the *Iſraleites* in the wilderneſſe, as it is deſcribed, *Numb.* 16. 31. It is ſaid it was *a ſmall round thing as coriander, white, and like wafers made of honey*; ſo theſe are bright and ſweet, and withall

withall ſmall and round, diſcontinued and independent, all the Chapters and verſes of this booke almoſt; and therefore we may not look for coherence. Onely thus; the firſt ſeven verſes of this Chapter containe obſervations about Kings and Subjects. The verſe preceding my Text, is an introduction to, and a proofe of the ſame matter, by a compariſon that is here abſolutely ſet forth; the compariſon is this, *take away the droſſe from the Silver, and there will come forth a veſſell for the refiner.* The droſſe, that is the wicked in my Text; the Silver, that is ſupreme authority; and the veſſell for the finer, that anſwers to eſtabliſhing his Throne in Righteouſneſſe.

Take away the wicked from before the King, and his Throne ſhall be eſtabliſhed in Righteouſneſſe.

The words, without exception, they proceed from the King of Kings, and Lord of Lords originally: Inſtrumentally they were dictated by the wiſeſt King that ever ſwayed Scepter, and therefore muſt needs be good divinity, and accurate politiques.

The chiefe motive that put me on them in theſe times, and in this place, is the late proteſtation that we all have made, and withall the perverſe gloſſes and interpretations that corrupt mindes have put on it.

This verſe is a proverb, and therefore cannot fitly be handled in parts; onely if any curious eye be willing to ſee it anatomized, we may take it aſſunder and ſhew it in two branches but: we muſt bind

them together before wee can give the concluſion as a poſie of all; looke on the branches, and here is

Firſt, the meanes to performe the duty, *Take away the wicked from before the King.*

Secondly, the iſſue or end upon it, *And his Throne ſhall be eſtabliſhed in Righteouſneſſe.*

The duty or means, *Take away the wicked from before the King.* The end premiſed thereupon, *and his Throne ſhall be eſtabliſhed in Righteouſneſſe.*

But my concluſion (as I ſaid) muſt be a poſie made up of theſe two branches bound together: thus it lies (I walke on a narrow edge, an therefore I will keep as cloſe to the words of the Text as I may) this is the concluſion:

The taking away of the wicked from before the King eſtabliſheth his Throne in Righteouſneſſe.

There is that that ſhall be the bottome of all my following diſcourſe at this time.

The Lord hath generally ſaid this here, for *all Scripture is given by inſpiration of God, and is profitable for doctrine, for reproofe, for correction, for inſtruction in Righteouſneſſe, 2 Tim. 3. 16.* And this was ſpoken by the Lord *who is the bleſſed and onely potentate, the King of Kings, and Lord of Lords, 1 Tim. 6. 15.*

Next, the Pen-man was the richeſt King that ever ſwayed Scepter, and therefore this muſt needs be a proſperous way; and the wiſeſt King that ever ſwayed any Scepter, and therefore this muſt needs

be

be a judicious way, 1 *King* 10. 23. you ſhall read what *Solomon* this Pen-man was.

Finally, the ſervants of King *Hezekiah* were the tranſcribers, or the collectors, as we read in ver. 1. theſe parcell of parables were collected by *Hezekiahs* men King of *Judah*.

But to looke further for confirmation that the taking away of the wicked from before the King eſtabliſheth his Throne in Righteouſneſſe (for brethren this is the great work, that the great Counſell and all that are imployed by them are now upon.) Note,

Firſt, that this precept of the greateſt of *Iſraels* Kings, and the wiſeſt of all Kings, is ſeconded by his owne practiſe; look in 1 *King*. 2. there are divers inſtances.

One in cutting of *Adonijah*, that traiterous ambitious fondling (though he were *Solomons* eldeſt brother) *Solomon* ſaith, no more here then he practiſed there; here he ſaith, *take away the wicked from before the King, and his throne ſhall be eſtabliſhed in Righteouſneſſe*; there he takes away the wicked, that one that could not be wrought on by mercy for pardon before, that could not be fetched over, he cuts him off, ver. 25.

Secondly, in that Chapter he caſheers *Abiather*, a guilty falſ-hearted Prieſt, that followed *Adonijah*, ver. 26.

Thirdly, he cuts off *Joab* a man of blood, that had trecherouſly ſlain two Captains more juſt then himſelfe,

ſelfe, ver. 31, 32. *And the King ſaid doe as thou haſt ſaid, fall upon him and bury him, that thou maiſt take the innocent blood which* Joab *ſhed, from me and from the houſe of my Father, and the Lord ſhall returne his blood upon his owne head, who fell upon two men more righteous and better then he, and ſlew them with the ſword.*

Fourthly, in puniſhing curſing *Shimei*, that rayled againſt the Lords anointed in his affliction, ver. 44. all in that Chapter. So *Solomon* ſaith no more here, then there he made good in two ſeverall paires of examples, all done it ſeemes in conformity to this proverb or introduction.

But looke briefly a little further for more teſtimony, look in the ſame Royall line and ſtate King *David* the father of *Solomon*; and indeed *David* gave *Solomon* this Coppy, and he did but write after his fathers hand in the penning and recording this, and in the execution of juſtice in conformity to it, as we ſee in 1 *King.* 2. *David* gave him charge concerning bloody *Joab* and curſing *Shimei*. Thus we finde it from the Father and the Sonne, the Father a man after Gods owne heart, the Sonne the wiſeſt King that ever ſwayed Scepter, and we find it from him by precept and by practiſe.

But before I proceed to further teſtimony (for this is the great point, and will be the great queſtion too as wee ſhall ſee anon) it is good to enquire here concerning the expreſſions in the Text, to open them

them a little by the way, though I shall give you a brighter candle to see them anon.

First, what is meant by *removing*.

Secondly, who are meant by *wicked*.

Thirdly, what is meant by *before the Kings throne*.

First, what is meant by *removing*?

By *removing* (brethren) we must understand executing, banishing cashiering, displacing, or any other kind of punishment, whereby those evill ones may be justly chastized, and royall Majesty preserved and secured; so the meaning is this, to take effectuall courses that God and the Law may be satisfied, and that such may doe no further mischiefe. Thus this King *Solomon* executed *Adonijah*, and *Joab*, when faire means, and pardon would not prevaile with *Adonijah*; thus he cashiered *Abiather* a great Priest, and cut off *Shimei* a rayling Subject as I said before, this is briefly removing.

Secondly by *wicked*, we must understand all known transgressors, and delinquents against the Law of God and man, all dangerous malignants? Shall *David* give you a list of them, in *Psal.* 101, he tels you of the *wicked that turne aside*, *ver.* 3. Secondly of a *froward heart and wicked person*, *ver.* 4. Thirdly, of *privy slanderers and proud spirits*, *v.* 5. Fourthly, of *secret workers and tellers of lies*, *ver.* 7. Or shall *Solomon* adde somewhat to the Catalogue, 1 *King.* 2. heare what he saith, First *an ambitious traiterous favourite*, so he took off *Adonijah*. Secondly, a *rotten Priest*, so he cashiered *Abiather*. Thirdly, a *bloody*

trethe-

trecherous Cavalier, so he executed *Joab*. And fourthly, a *rayling Malignant*, and so he cut off *Shimei*. Thus all wicked are comprized, all drosse as it is in the former vers; drosse is good for nothing, and while it is mixed with the Silver it hinders the refiner of a vessell.

What is meant *from before the King?* That is, from all speciall office, especially in spirituals under and about the King; so *Abiather* in spirituall, *Joab* in martiall affaires, *Adonijah* for intimacy and counsell, and *Ahaz* mother *Maacah* for Idolatry. Primarily, by *wicked* is meant all wicked Counsellers, Courtiers, Officers, Servants, under and about royall Majesty, and the Throne, their sinfull Counsell and service must all be casheered, and rejected. Secondly, and more remotely, all wicked persons in a Kingdome as farre as they are convict, must be brought to punishment, discarded, and discountenanced, and dealt with according to Law; for so the phrase is here, *remove the wicked from before the King, &c.* but so much for the lesser candle by the way.

The maine piece I intend at this time is (for I told you I am altogether upon undeceiving of mens judgements, and untangling of their consciences, the maine piece I shall stick on, are) grounds of this truth; that is the ground and bottome of the whole question and businesse not onely disputed among Lawyers, but among Souldiers; I say the grounds of this, why, and wherefore the wicked must be re-

moved

moved from before the King that his Throne may be eſtabliſhed in Righteouſneſſe; or why the takeing away of the wicked from before the King, is a meanes to eſtabliſh his Throne in Righteouſneſſe.

I will give you but two grounds in generall, but the latter will yeeld ſeverall particulars.

The firſt generall ground is, becauſe the wicked that are before the King are a high provocation of the Almighty. You ſhall ſcarce finde out, nay, you cannot finde out ſuch a parcell of provokers in a whole Nation, as the wicked ones that are about the King: If there be wicked ones about the Throne God is more diſpleaſed with that parcell of wickedneſſe, then with any parcell that nationally can befall a Kingdom, *Iſa.* 1. 22, 23, 24. *Thy Silver is become droſſe* (a ſad caſe) *thy wine is mixed with water.* Silver, the beſt, that becomes droſſe it is the worſt; wine, of all liquors the moſt lively and vigorous, mixed with water, it is worſe then if it were all water, how ſo? in ver. 23. *Thy Princes are rebels and companions of theeves, every one loveth gifts, and followeth after rewards.* Therefore ſaith the Lord, ver. 24. *Ah, I will eaſe me of mine adverſaries, and avenge me of mine enemies.* Here is a burthen under which the ſpirit of the Almighty groanes (as it were) ſo that he ſighs again, as a man that his back is on the nick of breaking; ah, I will avenge me, &c. What was the matter? The greatneſſe of the burthen of wicked great ones neare about the Throne; wicked Nobles, wicked great Governours in thoſe dayes that

were next the Prince (for ſo I underſtand it) next the ſupreame; ſo in, *Hoſ.* 9. 15. *All their wickedneſſe is in Gilgal, for there I hated them for the wickedneſſe of their doings, I will drive them out of mine houſe, I will love them no more, all their Princes are revolters:* For the wickedneſſe of *Gilgal*, where was that? At *Gilgal* they choſe, (they ſolemnized at leaſt) their firſt King, and that was not an act according to Gods mind; therefore the word *Princes* is added to ſhew that great provocation and wickedneſſe about the Throne, the wicked neere about the King. Alſo in *Micah* 3. (for I can but feed you now with Cyphers) ſee what was their ſin, ver. 1, 2, 3. and their puniſhment, ver. 8, 9, 12. their ſin was evill; Wicked great ones, neere about the Throne; and their puniſhment utter deſolation and deſtruction, and ſweeping away from the Earth. So in, *Jerem.* 5. 5. he ſpeakes of the ſinne of great ones; not onely the poore, but the great ones were obſtinate and ſtubborne and did breake the bands, and deſpiſe the coards; hereupon their puniſhment is direliction in the verſe following, *A Lyon out of the forreſt ſhall ſlay them, &c.*

No mervaile then if the Lord in the matter of *Peor*, *Num.* 25. 4. when he was ſo highly provoked, cals for the heads of the people to hang them up before the Sunne; Take all the heads of the people; we muſt not underſtand the heads of all the people, as if he ſhould cut off the heads of all the people, but the chief, the great ones that were next to *Moſes*,

Take

Take the heads of the people and hang them up before the Lord, that the fierce anger of the Lord may be turned away from Israel.

This is my first reason, because wicked great ones neere about the Throne, are one of the most desperate provocations that a Land can make to provoke the eyes of the jealousie of the Almighty. It is good reason they should be taken away, and that the taking of them away, establisheth the Throne in Righteousnesse, because the letting of them alone, provokes the Lord to shake the Throne, & Crown, and Scepter and all.

The second reason (for this is the great one that I shall insist on) it is taken from the manifold mischiefes, and dangers that wicked ones about the Throne doe, the manifold mischiefes that are like to follow, and do usually follow, when wicked ones are about the Throne. Those mischiefes and dangers of wicked counsellers, or great ones about the King are many; but I will reduce them to three heads, and in every one (brethren) I hope I shall be patt and proper.

The first danger is of fraud and flatterie, of seducing and misleading a Prince by fraud and flatterie; when wicked great ones are about the Throne? when such Eare-wigges take place about the Scepter, they may seduce a pious and Religious Prince from justice and Religion. I speake no more then I will repeat, and that I repeat I will prove out of the Scripture. I say they may seduce a pious and Religious

Prince from justice and Religion, from the truth of Religion, and the execution of justice in government. See both these (for all this while I shew you the great concernment of the service you are on, the greatest that ever God honoured souldiers within the *English* Nation.) See it in point of Religion, for the seducing of a pious, and well meaning Prince there. You will say that the Pen-man of my Text *Solomon* was a pious Prince; he that looks upon his prayer in *Gibeon* 1 *King*. 3. for wisdome above all things, wisdome spirituall and civill: he that lookes on that prayer before the Altar, 1 *King*. 8. 22, 23. He that lookes on his munificent building of the Temple, and the great charge he was at for the utensils, 1 *King*. *Chap*. 5, 6, 7. he must needs confesse that as *Solomon* was an extraordinary wise, so he was a pious and a Religious intending Prince; yet the wicked before the Throne, neere about the Throne, nay his case was such, the wicked in the bosome of the Throne, in the lappe of it, they did draw aside this well meaning, pious, and wisest of all Kings, 1 *King*. 11. 1. There we read that his strange Idolatrous wives, drew him aside from the right worship, contrary to his intentions, and contrary to all those prayers: therefore to prevent this mischiefe, it seemes that *Asa*, 2 *Chron*. 15. 16. took away *Maacah* his mother from being Queene, because *she had made an Idoll in a grove*.

Would you have another example, how wicked ones before the King are in danger of seducing of a

Prince

Prince, though he be a pious, and well meaning Prince, even from the truth of Religion. Looke upon *Joash*, lively is that example, 2 *Chron.* 24. There I read that *Joash* was a Prince that was orthodox, and so continued during the time of *Jehojadah* the Lord protector: But *Jehojada* was full of daies, and he died, ver. 15, 16. and now *Joash* was left to stand on his owne legges, and to the Princes, and Courtiers about the King; And what were they? When *Jehojada* was in his grave, *The princes came and made obeysance to the King, and he hearkned to their voice, and they left the God of their fathers, and worshipped Groves.* These Idolatrous Courtiers, though they lurked in the Court all that while, and durst not shew their heads for their heads, as long as pious *Jehojada* was alive, when he was gone; take this Spoke out of the wheele and all crackes: So we see a double proofe, when *Jehojada* was about the King, as *Atlas* he beares up Religion, but when he was gone, the wicked prevaile with the King, 2 *Chron.* 24. 17, 18. I note these three circumstances on the words.

First, the time, after *Jehojada*, he had made a covenant before in the time of *Joash*; the Kingdome had made a Protestation, just such as ours that we have lately made 2 *Chron.* 23. 16. *Jehojada made a Covenant betweene him and all the people, and between the King, that they should be the Lords people.* Therefore they durst not shew their heads, to seduce the King when *Jehojada* was alive; because he was the

chiefe stickler in the protestation. That was the time; they watched when *Jehojada* was gone; as now a dayes wicked Counsellers laboure to remove the godly from about the King; take away *Jehojada*, and then they have their oportunity.

Secondly, the Persons; the Nobles, the Grandies; but Idolatrous Nobles, corrupt in Religion: It seemes they went to Church before, they discovered not themselves in *Jehojada's* dayes; they took the protestation, therefore they were Church Papists, Church Idolaters, conformable in *Jehojada's* time; so much the worse. These were the men that when they had staid and lived so long conformable, when that good man that was the Kings support was taken away they seduced him.

Thirdly, marke the manner, and meanes to bring about the project, *Obeysance*; *they came and did obeysance*; by insinuation and flattery: they adored his sacred Majesty, and ascribed more (perchance) then he expected, and more then was fit to be ascribed to a man. By this you see my first instance confirmed; the danger and mischiefe of the wicked before the King, in respect of seducing and flattery; you see I have proved it by the wisest King that ever lived, and by King *Joash*, a man in whose dayes they had made a covenant against Idolatry; yet the wisedome in the one, and the covenant in the other, when good Counsellours were taken away, and a hedge of evill Counsellours

lors ſurrounded them, were not able to ſtand againſt the ſtreame.

Secondly, for perverting a Prince from Juſtice, Judgement and Law (for ſtill I am upon the point of ſeducing by Flattery.) Firſt, from the truth of Religion, and then from Juſtice and Judgement, take an inſtance or two there. Thus *Doeg* ſeduced *Saul* againſt the Lords Prieſts (though he bore them a little good will before) ſee what a miſchievous *Edomite* may doe with a King; he was an *Edomite*, one of another Nation, and of another Religion; but it ſeemes the King had admitted him to his Privie Councell, at leaſt to his Councell of Warre, 1 *Sam.* 22. *ver.* 9. *Then anſwered Doeg the Edomite, which was over the ſervants of Saul, and ſaid, I ſaw the Sonne of Saul comming to Ahimelech, the ſonne of Ahitub.* When *Saul* heard that *David* was diſcovered, *Saul* ſaid to his ſervants that were about him, *heare now ye Benjamites, is there none of you will ſhew me that my Sonne hath ſtirred up my ſervant againſt me, to lye in waite, as at this day.* *Saul* ſpake not to *Edomites*, but to *Benjamites*. But ſee his forwardneſſe, *then anſwered Doeg the Edomite, &c. verſ.* 9. And he tels ſuch a tale, that he kindled the King againſt all the Lords Prieſts, that he ſent ſpeedily for them, and commanded them to be ſlaine; and when none elſe would doe it, the complainer was the executioner, *verſ.* 18. *And the King ſaid to Doeg, turne thou and fall upon the Prieſts;*

and

and Doeg the Edomite turned and fell upon the Prieſts, and ſmote with the edge of the ſword, man, woman, and child; he doth more then he is commanded to doe. That is one inſtance.

But you will ſay, *Saul* was a King deſerted of God, the ſpirit was gone from him and he was a wicked King.

See then in a good King, the force of the wicked before the King, that is, about the Throne; they are of force to draw a holy King, a man after Gods owne heart, contrary to his proteſtations and intentions; they are of force to draw him aſide, and to keepe him from doing of juſtice. Look on *Ziba* in *Davids* time and reigne; the 101. *Pſal.* is *Davids* proteſtation, where he promiſeth and proteſts in the preſence of God (and doubtleſſe the man did meane as he ſpeakes) *To doe juſtice and judgement, to walke in his houſe with a perfect heart, and no evill thing ſhould abide in his ſight and preſence; him that ſlandered his Neighbour he would deſtroy, and he would cut off the wicked from the Land.* But *Ziba* tels a tale of *Mephiboſheth*, a ſlanderous lie, that he did not come to meet *David*, becauſe he hoped the Throne ſhould be eſtabliſhed upon the houſe of his Father. Hereupon *David* gives a raſh ſentence, that *Mephiboſheths* lands muſt be forfeited, and *Ziba* ſhall have them; and afterward when *Mephiboſheth* tels ye truth, that he was a loyall Subject, and ſo ſympathized with the King, that he did not cut his haire, nor waſh his hands, nor ſhave himſelfe

himselfe during the Kings troubles; yet *Ziba* being neere about the King, so prevailed that he could not doe judgement at the last, compare 2 *Sam.* 16. 3, 4. with 2 *Sam.* 19. 29. where he saith, *I have said, thou and Ziba divide the lands*: Is this according to his protestation? Would not a man have believed, when he said *I will walke in my house with an upright heart*, that he did meane according to his expression? Yes without doubt he did; but it is not as *David* meanes, but as the Court stands affected, and the Courtiers about him: for though the Princes meaning be pious, if there be such about him, their seduction, and fraud, and flatterie, may carry him against his owne intentions, by the efficacy and power of fawning Courtiers to seduce a sincere Soveraigne to wrong his best and loyallest Subjects. *David* had not a more loyall Subject, then that honest hearted mortified spirited *Mephibosheth*, yet notwithstanding that he was so deserving a man, notwithstanding *David* was so sincere a King, and made so full a protestation, he drawes him aside and miscarries him. Many other examples I could produce. This is the first mischiefe and danger of the wicked before the King, the danger of flattery and seducing.

The second danger is of mis-information, (for these are of serious consequence, and if they be seriously considered, they will put a sharper edge upon the sword of justice in your hands, (for it is the sword of justice that you carry) then any o-

ther argument whatsoever.) Secondly the danger of the wicked about the King, is in mis-information, and evill Counsell, and over-counselling, and over-bearing a Prince in counsell; they may draw aside a Prince: The example of *Rehoboam* is famous, he was the sonne of this *Solomon*, 1 *King*. 12. There were two sorts of Counsellers about the King. First the old men that sate before his Father, the grave Counsell, the old Parliament of *Israel*, as we read ver. 6, 7. and what doe they advise him to? Gentlenesse and moderation, to speake kindly to the people, and to be their servant that day, and they were his for ever. The other were the yong Counsellers, the Cavaleeres counsell, hot spirits, high spirits that were younger, and they contrary give advice; they will have him that he shall be a King by the sword, by power, and might, and scourges, and whips, and scorpions to fetch them in; and they shall try whether he shall be a King or none; and the sad issue we read of in ver. 16. It was pernicious though it were pleasing Counsell; thus in *Rehoboams* case.

Another instance I could give you in *Ahasueros*, that mighty Prince, that had so many score of provinces; yet *Haman* was too hard for him in Counsell. In *Hest*. 3. there we read of *Hamans* Pur; he cast lottes, he went to the Devill, and to witches, that he might find a way to compasse it to bewitch the King. His insinuation to the King, was, that it was not for the Kings profit to suffer them; and

and they were a people that were ſcattered, and had other lawes, contrary to other Nations (the ſame lawes that were uſed in the Northerne troubles, and are now uſed in all *England*) and ſo he prevailed, and incloſed King *Ahaſueros* with theſe arguments, being too hard for him in Counſell, that he made him to ſigne away the life of his owne wife, that he did not know or underſtand till afterward.

But beſides thoſe two that I have named, which both prove the danger of the wicked about the King in reſpect of counſell; take in the third place, the inſtance of King *Darius*, that comes pat to our times. The Courtiers were too hard for *Darius*, they captivated him in their counſels, they over-maſtered him, they inwrapped him that he could not ſee the truth, he could not ſee the bottome, *Dan. 6. 4, 5, 6.* we are a notable paralell for it; the Malignants, they had a deſigne upon *Daniel*, becauſe he was of a more excellent ſpirit then they; and becauſe the King ſet him above the reſt of the Preſidents. Then in the 5. ver. ſay they, *we ſhall not find occaſion againſt him, except it be concerning the Law of his God; and they aſſembled and made a decree, that whoſoever ſhould aske any petition of God or man for 30. dayes but onely of the King, he ſhould be caſt into the denne of Lyons.* In verſe 9. *Darius* ſignes the writing, he gives it under his hand and ſeale, he conſents to it and likes it well, becauſe it was according to his preſent information; he ſaw not the depth of the deſigne; but after he ſaw it, when the deſigne

was unmasked and unvizarded, and he espyed the bottome of the project, the King was farre enough from consenting in that sense, and to that end that they intended; for in ver. 14. *when the King heard these words*, that is, that they meant to accuse *Daniel*, *he was sore displeased.*

If a man had asked these men the question, or had taken up Armes against them, or had supplicated against it, they would have said, It is the King, oh we come in the name of the King, we have it under his hand and seale: They had it by a wyle, an invention that turned it another way then the King intended; but after when he saw it, he was willing to recall his hand and seale; but they pressed him, thou hast signed a decree, &c. Therefore you shall find that afterward, *He set his heart to deliver Daniel*, and to revoke his owne decree upon better information, and to recall that that he had not onely spoken, but had given it under his hand and seale, but the men were too hard for him in counsell.

I speake this mainly, because there are those, that if they can (though upon mis-information) get but the word, or the hand, or person of the King to confirme, and signe what they doe, it must be accounted rebellion, and treason, and what not for men to labour better to informe the Prince, and to undeceive him: when we see it is common in Scripture, that Princes have given more thankes to them that have undeceived them, and delivered them from their owne hands and seales, that they have beene

beene ptevailed upon to give upon miſ-informati-on, then ever they did to them that obtained them at their hands. Therefore in verſe 9. *King Darius ſealed the writing*; but in verſe 14. *He was diſpleaſed with himſelfe and ſet his heart upon Daniel to deliver him.* That is the ſecond. Firſt the danger of ſeducing by flattery; ſecondly, of evill Counſell.

The third is the danger and miſchiefe of force and violence; *The taking away of the wicked from before the King, is a meanes to eſtabliſh his Throne in Righteouſneſſe*, becauſe of the violence, and the force that a King is in danger of; when the wicked are about the Throne, his perſon is in danger to be maſtered by their force, and power, and ſtrength. 2 *Sam.* 3. 38. See it in *David.* Malignants may be too hard for a King by force, and violence, as well as by flattery and Counſell. The King ſaid to his ſervants, *Know ye not that a Prince, and a great man is fallen in Iſrael? I this day am weake though annointed King, and theſe men the ſonnes of Zerviah are too hard for me.* This was the caſe, *Joab* had killyd *Abner* trecherouſly, *David* was King, *Joab* was the Generall of his Army and his kinſ-man, *David* was Unkle to *Joab* and his brother, they were his nephewes; *Joab* had ſlaine *Abner* baſely, it was a murther, and a trecherous murther, and *David* was King and ſhould have done juſtice, and he had proteſted it, yet theſe were too hard for him, not in point of ſeducing by flattery, or of evill Counſell,

but by force and violence. *David* could not make his party good againſt *Joab*, becauſe he was Governour of the Army, and he was afraid that *Joab* might make more force then he, and ſo he maſtered the King, and kept him from doing of juſtice, though he were a juſt King, and had vowed to doe juſtice, and blood called upon him: Yet theſe ſonnes of *Zerviah* (for there were three of them, but one was ſlaine) theſe grand Cavaleeres, when they had gotten the ſword in their hand, though their pretence were to help *David*, yet afterward they over-maſtered him, and would kill and ſlay, and *David* could not check them for it.

The like may be ſaid of the great ones about King *Zedekiah*, that example though it be large is pertinent, *Jer.* 37. he was a friend to *Jeremiah*, but the Princes bore him downe and would have the blood of *Ieremiah*; he had great ones about him ſo long as they would have what they liſted, contrary to the King, and maſtered him. ver. 21. *Then Zedekiah commanded to put Ieremiah into the court of the priſon.* Here the King favours the Prophet according to his requeſt, he frees him out of the greateſt ſtraite he was in: Yet after, the power of the Nobles turned the ſtreame, as we find, *Ier.* 38. 4. read ver. 1. what the Princes were, *Shephariah the ſonne of Mattan, and Gedaliah the ſon of Paſhur, and Iucal the ſon of, &c.* foure of the Kings great favourites about him, they ſaid, *we beſeech thee let thisman be put to death: for thus he weakneth the hands of the men of warre*

warre that remaine in this City, and the hands of all the people, in ſpeaking ſuch words unto them; for this man ſeeketh not the welfare of this people, but the hurt. Then *Zedekiah* the King ſaid, *behold he is in your hands, &c.* Yet before he had done him good, and favoured him, and intended to favour him; but they forced the King by violence, they did over-maſter him, and over-beare him, and made him goe contrary to his mind and intention: And afterward when *Ebedmelech* the *Ethiopian*, a good Courtier, had informed the King that *Ieremiah* was innocent, as we read ver. 8. 9. *Ebedmelech went forth out of the Kings houſe, and ſpake to the King ſaying, My Lord the King, theſe men have done evill in all that they have done to Ieremiah the Prophet, whom they have caſt into the dungeon, and he is like to die for hunger in that place where he is,* Then the King was of another mind, and in ver. 10. he commanded him to take thirty men to take *Ieremiah* out of the dungeon before he died. And *Ebedmelech* tooke the men with him, *and went into the houſe of the King under the Treaſury, &c.* Then in ver. 14. *Zedekiah the King ſent and tooke* Jeremiah *into the third entry of the houſe of the Lord, into a ſecret place,* for the Princes about him were too hard for him, and he durſt not be knowne to his Courtiers that he had any correſpondency with *Ieremiah.* See how lamentably a King may be captivated by the wicked that are about the Throne. *Ier.* 38. 14. *Zedekiah* ſent and tooke *Ieremiah* into the third entry of the houſe of

the

the Lord, and ſaid, I will aske thee a thing, hide nothing from me. Then *Ieremiah* ſaid unto *Zedekiah, if I declare it unto thee wilt thou not ſurely put me to death?* And *if I give thee counſell wilt thou not hearken unto me? So the King ſware ſecretly to* Jeremiah *ſaying, as the Lord liveth that made us theſe ſouls, I will not put thee to death, neither will I give thee into the hands of theſe men that ſeeke thy life.* Then ſaid *Ieremiah, thus ſaith the Lord*; he gives him counſell. In ver. 24. ſaith *Zedekiah, let no man know theſe words and thou ſhalt not die: and if the Princes heare that I have talked with thee, and they come unto thee, and ſay unto thee, Declare unto us now what thou haſt ſaid unto the King, hide it not from us, and we will not put thee to death; alſo what the King ſaid unto thee. Then thou ſhalt ſay unto them, I preſented my ſupplication before the King, that he would not cauſe me to returne to Ionathans houſe to die there.* The King bids him pop them off with another anſwer, and durſt not be known that he had talked with the man of God: he was over-maſtered by his Courtiers that hedged him round, they over-maſtered him by their power. Is there not need then, and is it not juſt to take away the wicked from before the King that his Throne may be eſtabliſhed in Righteouſneſſe? If there be danger of miſchiefe all theſe wayes, of ſeduction by flattery, though a King intend never ſo ſincerely; and of evill counſell in over-bearing him, and circumventing him, that

he

he ſhall not be able to ſound into the depth of their deſignes; and of violence, when they have gotten ſwords enow into their owne hands, to make a priſoner of the King, and yet to doe all in his name as if he were the chiefe Commander: there is good reaſon that the wicked ſhould be taken away from before the King; and that the taking them away is the ſtabliſhing his Throne in Righteouſneſſe.

But here an objection muſt be cleared before I touch the application.

The objection is this, you will ſay it is true, wee all agree that the taking away of the wicked from before the King is the ſtabliſhing of his Throne in Righteouſneſſe, and that the wicked ſhould be taken away from before the King; But ſtay,

Who muſt be the takers away?

And how muſt they be taken away? For this ſeemes to be the nick of the point, and the whole queſtion is tripartite,

Who muſt be removed? By whom?

And how muſt they be removed? and ſo ſhall my anſwer be. Briefly,

Firſt, who muſt be taken away, I touched before, but now ſhall more fully and clearly anſwer.

Firſt, generally, the wicked; originally, it is the evill and ungodly thing: but ſo it includes all wicked perſons, things and acts that are before the throne, *Prov.* 23. *Righteouſneſſe exalteth a Nation, but ſinne is a reproach to any people.* That is the generall: all provoking evill things, perſons & acts.

But ſecondly, and more particularly, all evill things, acts and perſons.

Firſt, in point of Religion; ſo *Maacah* and her Idoll muſt goe downe, 2 *Chron.* 15. 16. So trecherous *Abiather* the Prieſt muſt be baniſhed, 1 *King.* 1. 26. So *Joaſhes* Princes muſt be caſheered, 2 *Chro.* 24.

Secondly, as in Religion, ſo in the Camp; bloody *Joab*, though he be neer the King, muſt have juſtice; and *Adonijah* if need be, becauſe he is a Subject, muſt be cut off, 1 *King.* 2. 25.

Thirdly, in the Court; *Doeg* and *Ziba*, and *Haman*, with *Zedechiah's* Counſellers, and Princes that were too hard for him; and *Darius* Princes that were too hard for him; they all muſt be removed and taken away. All in ſhort that *David* names in *Pſal.* 101. *I will early deſtroy the wicked of the Land, that I may cut off evill doers from the City of my God.* That is, as farre as they are knowne and convicted, they may not be protected but yeelded up to juſtice.

Secondly, who muſt remove, which is the man that muſt doe this? There is the queſtion; who muſt be the removers and takers away? (I goe ſtill with a clew of Scripture in my hand.)

I anſwer, the Kings authority muſt doe it, I have Scripture for it, *Pro.* 20. 8. *The King that ſitteth in the Throne of judgement, ſcattereth away the evill with his eyes.* Let me explaine this Text, and the great knot is untied. *The King that ſitteth, &c.* By the

the King in the Throne of Judgement, we are to underſtand, not the pleaſure and will of a King, no nor the very ſtrict perſon of a King; but we are to underſtand the Royall authority as it is exerciſed according to Law; therefore he ſaith the *King ſitting upon the Throne*, that is, the King in the Court of judicature; he *ſcattereth away the evill with his eyes*, he affrighteth and judgeth, and removeth wicked perſons and things, by looking narrowly after them. So that in two words, if you would know who muſt be the removers, it is Royall authority, *The King upon the Throne of judgement*, that is, the King in all his Courts of Juſtice: for concerning the will of a Prince, none can be ſo unreaſonable as to imagine that the will of the Prince muſt tell, who ſhall be taken away, and who ſhall be ſaved; for then it is not *Monarchy*, but *Tyranny*. Then for the perſon of the Prince, he ſits not in the Courts, he is the Center and therefore is unmooveable, and all the lines are drawne from him; the judicature of Parliament, as the higheſt Court, the greateſt line drawne from the Center of Royall authority, and all other petty lines under it.

But you will ſay, if the King were in the Parliament, then there were the Royall authority, that ſhould take away the wicked from before the Throne.

I anſwer, can the tything man doe his office, and the Conſtable, and petty Courts, and the preſence of the King not be required for the execution

of them; and ſhall the Supreame Court of the Kingdome have leſſe power then Court-leet, or Court-Baron? Let reaſon and ſenſe judge: So when it is asked who ſhall remove them? I ſay, Royall authority. This is that that *Peter* meanes, 2 *Pet.* 2. 13, 14. *Submit your ſelves to every Ordinance of man*, for the Lords *ſake*; *whether it be to the King as Supreame, or unto Governours, as them that are ſent of him for the puniſhment of evill doers, and for the praiſe of them that doe well.* This Text is commonly perverted by our rotten Divines. *Submit to every Ordinance of man for the Lords ſake*: the Ordinance is of man, the ſtamp of it is of God. There be diverſe Ordinances of man, of Monarchy, of Ariſtocracy, ſuppoſe of Democracy. Whatſoever the Ordinance of man be in the land thou liveſt in; if it be in the Low-Countries, ſubmit to the Ordinance of Ariſtocracy for the Lords ſake; if it be in *England*, ſubmit to the Ordinance of Monarchy for the Lords ſake; if in another place ſubmit to that Ordinance for the Lords ſake; ſtill the Ordinance is of man, theirs is the mettle, and the ſtamp is of God. For the Lords ſake, *whether it be to the King as the Supream, or to Officers ſent of him*; why? for what? *For the puniſhment of evill doers, and the praiſe of them that doe well*; ſo the Ordinance is to the praiſe of them that doe well, and the puniſhment of them that doe evill. Now the Ordinance in out Kingdome you know what it is, it is upon a pact or compact, and the greateſt priviledge of the

Subject

Snbject in that pact, is the great assembly of Parliament.

But how must this be done? If Royall authority must doe it, the King in his judicature, from the Parliament to the Constable must *take away the wicked from before the King*, that is, as far as they are convicted, and as farre as his Office extends.

But how must they be taken away?

I answer, by divers swords.

First, by the sword of the mouth, if it be possible by gentle admonitions, and sharp reprehensions. So *Solomon* dealt with *Adonijah*, and with *Shimei*; first he gave them gentle monitions; and if words will doe, it is a thousand pitties that blowes should be used: But if monitions, and reprehensions, and summons, and warrants will not doe it,

Then the sword of Justice, as in those two cases; so when *Adonijah* would not take admonition, when *Shimei* would not take reprehension, but both transgressed the Law after, both suffered by the sword of Justice.

But what if Delinq. make a party against the sword of Justice, and there be a sword of rebellion against the sword of Justice, that that cannot prevaile?

Then in the third place the sword of warre; if the sword of the mouth will not doe it (as you know what great trying and labouring there hath beene by the pen.) Next the sword of Justice hath beene endeavoured to bring them to condigne punishment; but if that will not doe, the sword of

warre, if rebellion make head againſt Juſtice; I ſpeak not this of my ſelfe but from the Lord; look in *Judg.* 20. the hiſtory of the men of *Gibeah*, they had committed a notorious fact, they had raviſhed a Concubine, and raviſhed her to death. Here was firſt the ſword of the mouth uſed; the Tribes came together, and ſent to the *Benjamites* to deliver the delinquents; and then they offered the ſword of Juſtice to end the buſineſſe. But they draw the ſword of warre, and reſiſt Juſtice, and come and make head againſt the aſſembly, and determination of that Parliament. Hereupon God bids them draw the ſword of warre, and fetch the delinquents by force; they met together and wept, and God bad them goe up; the cauſe was his, it was not properly a ſword of warre, but a martiall ſword of Juſtice.

But you will ſay, then there was no King in *Iſrael*.

What of that? Is there leſſe authority to fetch out delinquents becauſe there is a King? Is he the obſtructer or the promoter of Juſtice? not the obſtructer, but promoter of it.

Beſides, though there were not the name of a King, there was regall authority, the Scepter was then in *Judah*; as we read in *Judg.* 1. 2. *Judg.* 20. 18. *Judah* muſt ſtill goe up firſt.

The uſe (which I intend to be but ſhort in) is for information. If the taking away of the wicked from before the King eſtabliſh his Thron in righteouſnes, then

then let this my brethren convince your judgements and shew you a cleare warrant, nay the necessity of the cause and service you are on, and is now on foot through the Kingdome; I know the rotten Clergie and all Malignants will tell you that this party fight against the King; yet the Scripture tels you, that such men as labour *to remove the wicked in a legall way from before the King, establish his Throne in Righteousnesse.* Now I put it to the quere, Are not these wicked that are endeavoured to be removed? Are they not robbers, traitors, ravishers, rebels and delinquents? And it is the removing of them in a legall way, because you are called to it by authority and by every branch of your protestation.

These are the heads of the Protestation: First, Religion, and that cals on you, because Papists are in armes, and are great Commanders, and are now fighting against our Religion.

Secondly, your Soveraigne cals upon you in his highest Court of Parliament; his soule, and his body both call for it: for they must needs be both in danger amongst unreasonable and bloody men.

Thirdly, the Parliament, and in it all the Parliaments for time to come. If this Parliament faile, you may all write; *Lord have mercy on us*, as you doe upon infected houses; you may write it upon the doores of the Parliament, and upon all the houses of the Land.

You

You will ſay, not ſo, for there is a trienniall Parliament granted.

Is it poſſible to gather a trienniall Parliament hereafter, if we be not able to keepe together a Parliament that is ſet, for which we have as good an Act as for the other? He that will be blinde may be, by ſuppoſing that we may get a Parliament if we cannot keepe this now we have an Act for it.

Fourthly, your Lawes call upon you; they be all trampled under-foot: there is no puniſhment for robbers, killing is now no ſinne, rapes and raviſhings are not queſtioned, they are not to be taxed.

Fiftly, your Priviledges call on you: who can ſay, what is mine, if theſe things goe on?

But you will ſay, his Majeſty in his Declarations ſeemes to diſlike of this courſe of going to warre.

We muſt diſtinguiſh of his Majeſties being among his Cavaliers, and his Majeſty ſirting in his Parliament. Among his Cavaleeres as he is now, he is a priſoner (for ought I know) by force, or by fraud, or under their Counſell; that we all ſee cleare. His Majeſty among the Cavaleeres, and the Declarations, and Ordinances, and Meſſages comming through their hands, that is one thing; but take His Majeſty as in his Parliament, and I thinke you will thinke that when he were better informed and adviſed, he would be of another mind.

You

You will say, if we were sure of that, that he would be of another mind, we should be satisfied.

What could [illegible] more? Hath he [illegible] given you a [illegible] [illegible]? Within these two years [illegible] gave [illegible] His Declarations and [illegible] against [illegible], we see a great deale of difference, betweene His Majesty with the Malignants, and with His Parliament, for we see afterwards he gave the *Scots* thanks, and gave thanks through all the Kingdoms; when the spectacles were taken off his nose, and he saw aright, then they where brethren, and dismissed in peace. What could the Lord doe more to prepare you for this time, and against this stumbling block? If His Majesty were misled so lately, is it not probable he would now returne againe if he could get out of these mens hands; considering especially that these were the speciall sticklers, the committers, and promoters of the Northern troubles.

But His Majesty promiseth to maintaine Religion and the Lawes.

Though he do graciously, yet the Cavaleers promise the contrary, and therefore as I said of *David* and *Zedekiah*, and those that were surrounded with flatterers and evill Counsellers, It was not what *David* promised, but what *Joab* would give leave to be done; It was not what *Zedekiah* promised, but what his Princes would give way to. Now we read His Majesties promises, and we feele the Cavaleers deniall.

We question not but His Majesty intends the things that he speakes; but when I feele on my skin, the quite contrary, I must conclude, that how ever His Majesty promise, and intend this, yet they resolve the contrary.

Would you have instance? His Majesty promiseth the defence of the true protestant Religion; the Cavaleeres take in Papists, and they are the chiefe Commanders in the Army. I heare His Majesties promise, and I beleeve His intentions, but I feele the Cavaleeres practise directly contrary. So I heare His Majesty say he will deliver delinquents to punishment; the Cavaleeres promote them, and they goe in the head of the Army. I heare His Majesty protest and promise that He intends to maintaine the Lawes, the priviledges of Parliament, and the propriety of the Subject; but the Cavaleeres rob, and kill, and slay against all Law, so that no man can say this is his owne. So that this must be the answer, His Majesty protests these things, and we take them as His purposes; but the Cavaleeres doe the contrary, wee feele it on our skins, it sticks close to us.

Therefore abruptly for the result of all; for His Majesties protestations and promises, we cannot but thankfully accept them; and what better way to expresse our thankfulnesse, then to goe against wicked men that goe against His promises, and redeeme Him from the hands of these wicked creatures

creatures, that he may be able to make good His Profeſſations indeed, from which they keepe Him by over-counſelling Him; and over-maſtering Him? I have beene abrupt, But I hope that ſome ſeeds of that that hath beene ſpoken may take impreſſion.

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